

The **CHRISTIAN CENTURY**

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August 10, 1911

Number 32

To Every Member

The present readers of The Christian Century in the church at Evanston, Ill., have determined to send the paper to every home of the congregation on the basis of the "TEN WEEKS FOR TEN CENTS" special offer described on page 2. This same thing will be done in many congregations. Mr. Jordan says they will canvass the members for subscribers, "as those who pay for a paper are more likely to read it. The remnant, if there be any, will have their papers paid for by the pastor and the present readers." This is the kind of response which we believe hundreds of our pastors will make to this splendid offer. We shall be glad to hear from other readers saying what plans they have on foot and how we can co-operate with them.

CHICAGO

Silver Bay Conference

We, the undersigned representatives of the Christian Church from different parts of the Nation, in attendance at the Silver Bay Conference of "The Men and Religion Forward Movement," consider it our high privilege and imperative duty to make known as widely as possible to the men of our beloved Brotherhood our opinion of this Movement, after this close contact with it, and to give a few brief suggestions about how our Christian men may be effectively connected with it.

We are amazed at the wisdom and amount of work done, which is shown in the program before us, and in the reports of work already done in many centers throughout the Nation, and in the great sweep of the Christian effort already planned, which is to be carried out over the continent. The phases of the Movement—Evangelism, Bible Study, Missions, Boys' Work, Social Service, Community Extension—provide a range of appeal and a range of service which commands the assent of our judgments and the enthusiasm of our hearts.

This great Movement is pervaded with prayer. It is full of intense loyalty to Christ. The Christian church is exalted.

The ten great Christian Brotherhoods of the Nation are all a part of the Movement, as are these great and splendid organizations—the Gideons, the Young Men's Christian Association and the International Sunday-School Association. Business men, lawyers and physicians are giving their trained ability to help on this Movement; and a host of men of experience and training in Christian work are giving the whole or a part of their time.

We cordially endorse the Men and Religion Forward Movement. We commend it to our brethren everywhere. In this most general and most widely organized evangelistic movement, that our Nation has ever known, our beloved churches, with their great historic record in evangelistic enterprise and achievement, should take their proper place of cordial co-operation and great power.

Among the co-operating Christian Brother-



Disciples' Group at Silver Bay Conference.

hoods and other organizations of Christian men, we note with glad appreciation that the Brotherhood of the Disciples of Christ has its proper place.

We earnestly recommend a speedy organization in every church, wherever practical, of a Bible Class, Brotherhood, or some other organization of men, if not now existing, and that these relate themselves to the Movement. Such organizations will greatly help to conserve the results.

Literature about "The Men and Religion Forward Movement" will be sent to those whose names may be furnished from any Christian Church, to E. E. Elliott, J. K. Shellenberger, Secretaries of the Brotherhood of Disciples of Christ, R. A. Long Building, Kansas City, Mo.

We greatly rejoice in the privilege of delightful fellowship that we Disciple men of different congregations have had at the Silver Bay Conference, and we covet for others the privilege of participation in the further progress of the Movement. Also that they will not over-look RALLY DAY, SEPTEMBER 24, 1911.

CHAS. REIGN SCOVILLE, Chicago.

W. C. PEARCE, Chicago.

W. T. FISHER, Des Moines, Ia.

WM. J. LOCKHART, Des Moines, Ia.

C. H. MORRIS, Marshalltown, Ia.

CHARLES N. KINNEY, Des Moines, Ia.

WALTER S. STALLINGS, Baltimore, Md.

J. J. TISDALE, Columbus, O.

TOLBERT F. WEAVER, Houston, Tex.

J. O. SHELBYNE, Dallas, Tex.

C. J. MEDDINS, Louisville, Ky.

Ten Weeks for Ten Cents

In order to introduce The Christian Century into new homes the publishers propose to send the paper ten weeks for ten cents,

Beginning With the Issue of September 21.

Names for this offer must be sent in before September 15. These trial subscriptions will be positively discontinued at the expiration of the ten weeks unless ordered continued by the subscriber.

We expect to gather a list of several thousand names for this period. One subscriber to whom the plan was explained declared that he had ten dollars to spend on that proposition and would send us the names of 100 persons whom he wishes to become acquainted with The Christian Century and its vital message. Others will send smaller lists; still others, perhaps, larger lists. This is

Our Readers' Own Campaign

on behalf of their paper. Let every present subscriber think over the names of the fellow-members of his church and his friends and make up a list. A good set of names would be your Sunday School teachers and officers and your board of elders and deacons. If your pastor is not now a reader be sure that he is not overlooked. We Believe Every Reader Will Send in at Least One Name.

BEGIN NOW TO MAKE UP YOUR LIST

Send it in at once. Use separate sheet or sheets of paper for your names. Put your own name at the top as the sender. Keep a duplicate copy of your list. Be sure to make addresses plain. Remittance must accompany all lists.

THE NEW CHRISTIAN CENTURY CO.

700 East Fortieth Street, Chicago.

Leading railroads throughout the country are preparing to combat, with all the forces at their command, the widespread demand for a general slash in express rates. Their position, which heretofore has been a subject for speculation, was made clear last week at the second day's hearing of express charges and express company methods, before the subcommittee of railroad commissioners, representing the National Association of Railroad Commissioners, in session in Chicago. P. S. Eustis, passenger traffic manager of the Burlington Railroad, declared emphatically that his company will resist all attempts to force a lower scale of prices upon the express carriers. "We are going into the subject thoroughly," he said, "and intend to be present at every express hearing from now on—pleasantly, if possible, and obnoxiously, if necessary." According to a statement made by Mr. Eustis, the Burlington deals with three express companies, the Adams, Great Northern and Northern Pacific. The Burlington, he asserted, was compelled to take the best rate for service it could get from the Adams company, while in the case of the two other carriers a demand for a greater compensation for services was made. "I may add," he said, "that we are seriously considering the organization of an express company of our own. It is my opinion that the big express companies didn't want the railroads to dig into this question."

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Editorial

Religion in the Hawaiian Islands

In our Hawaiian possessions Christian men becoming wealthy at growing sugar continue to take the same personal interest in their churches and missions that they took when they were poor, as Christian men in the United States proper, grown wealthy in other ways, often admittedly do not. The Rev. William Oleson, superintendent of missionary work under the Hawaiian Evangelical Board, has been in New York and Boston for some months, and is just returning to his island work. He does not say that American rich men leave their churches, but he does affirm that wealthy Christians of Hawaii work at their religion and give to missions in a most encouraging fashion.

According to this missionary leader, native Hawaiians are increasing in numbers, not dying out as formerly, and membership in their churches is also increasing. Japanese churches in Hawaii, of which there are a considerable number, and growing rapidly in membership, and the union churches, of which there are ten, are more prosperous than ever. The Hawaiian Association receives from Congregationalists in the states \$10,000 a year, but Hawaiians themselves contribute to the Association for missionary purposes \$40,000 a year.

Mr. Oleson is encouraged over the educational and political situations in Hawaii at the moment. There was opened three years ago the Mid-Pacific Institute, consisting of two splendid buildings, one for young men, the other for young women. They are stone buildings, large and handsome and fully paid for. Besides, the Institute has an endowment of \$250,000. The whole Institute is an island development. Politically the last legislature, with many difficult problems before it, adjourned after having arrived at many wise conclusions, showing its members to be progressive, patriotic men.

Four religious bodies are at work in the Hawaiian Islands. These are the Congregational, the Episcopal, the Methodist and the Roman Catholic. It was the Congregational body that sent the first Christian missionaries from Boston to the islands, but long ago the American Board, which sent them, withdrew support and supervision, leaving control to native Christians. Now, under a new arrangement, American Congregationalists through the American Missionary Association, give aid to the extent of \$10,000 a year.

Presbyterian Showing Last Year

The large Presbyterian body, that of the North, has just issued its report for last year. In membership it has regained all it lost following the Cumberland Presbyterian merger, and 14,000 members besides. In 1907, when the Cumberland people came in, there was a jump in the membership figures of 183,000, followed the next year by a setback of 41,000. Some Cumberlands, notably some in Tennessee, refused to stay united.

Now the membership has reached 1,354,453, or much higher than ever before. The net gain last year was 15,500. The whole number of churches is 10,051, the highest number ever reached. The Sunday-school enrollment is now 1,205,130. In proportion to membership of the Church this is the highest obtaining in any of the large religious bodies. A few small bodies have as many children in their Sunday-schools as members in their churches, but the larger bodies have often hardly more than half so many. The proportion of Presbyterians is 1,205,130 to 1,354,453.

Contributions of Presbyterians last year amounted to \$25,900,000, or next to Methodists, the largest of any religious body in America. This is \$19 and a trifle more per member, which is the highest average save one, Episcopalians averaging almost exactly \$20 per member. This Presbyterian showing of gifts for last year is \$3,000,000 in excess of the previous year, and 1910 was the largest total up to that date. Of the nearly \$26,000,000 given by Presbyterians last year to all causes, \$6,300,000 went to missions. In even figures \$4,000,000 went to missions under the regular boards, and \$2,000,000 to other missionary work, such as colleges, the Negroes, American Bible Society and temperance. To foreign missions alone was given \$2,500,000.

Candidates for the ministry, who have been scarce and are still

smaller in numbers than needs of the Church require, show a slight improvement. There are now 1,205, as against 934 five years ago, and 1,152 last year. There was, however, no increase in the number actually licensed as ministers last year, and there was little increase in the number of men ordained.* The number of Presbyterian ministers is now 9,128, the highest number ever reached.

Two men in actual leadership among the Presbyterians, one minister, the other layman, are the Rev. Dr. W. H. Roberts of Philadelphia, and the Hon. John W. Foster of Washington. The former is stated clerk. Moderators come and go, but the stated clerk holds on, as he has done for many years, a great power in Presbyterianism, and also great power in many other religious and educational lines. Mr. Foster, once Secretary of State and member of Hague and a dozen other peace tribunals of world scope, is a type of the layman who now, as not heretofore, takes personal interest in Church work, especially in Sunday-school and missions.

Unitarians and a National Church

Inquiry among Unitarians brings out some opposition to the plan of a great Unitarian Church to be erected in Washington. President Taft suggested, some weeks ago, the erection of such a church there. The suggestion grew out of local conditions, and did not represent a national movement by the Unitarian body.

The one Unitarian church in Washington is an old organization, dating from the early part of last century. When President Garfield attended the Disciples Church, or President Roosevelt attended the Reformed Church, these Washington organizations took new life, and gained, for the time at least, national attention. The same has happened now that President Taft attends the Unitarian Church of Washington.

Crowds come in such numbers that a new Unitarian church is a necessity. Furthermore, under the present minister, the Rev. N. M. B. Pierce, the institutional work has grown in a way comparable with the Sunday attendance. Hence the proposition to erect in Washington a new and larger Unitarian church, and that it may be great in size and in the scope of its work, it has been proposed that Unitarians of the whole country join in the expense.

There is some response to the proposal from Unitarians in general, but the opposition comes from some who say that Unitarians should seek to liberalize other bodies, not imitate them by erecting cathedrals. They say that unless Unitarianism does this it has no reason for being. That the Washington Unitarian church, expensive and imposing, will greatly contribute to this liberal evangelization is denied in some quarters. Besides President Taft and the local congregation in Washington, former Governor John D. Long of Massachusetts is taking active part in the Washington project. It is the conviction of the President and of the Washington Unitarians that the project can be carried through.

Methodist University in Washington

The American University, which is a Methodist project, located at the National Capital and intended for advanced education and research, has just come into possession of property worth \$150,000 at least. Recently the trustees authorized a campaign to raise \$1,500,000. When \$500,000 of this is secured the institution is to be opened to students.

The late Bishop Hurst of the Methodist Church was the father of the University plan, and the Methodist Church formally approved it in 1892. Exceedingly valuable property, well situated, has been gotten together. There have been, however, many criticisms, both that such institution is not needed, and that if it were Methodists cannot provide it. It has even been said that Methodist bishops ought to do the work for which the Church chose them, not to engage in visionary educational schemes.

In 1908 Dr. Franklin Hamilton became chancellor, and under him some advance has been made. Criticisms have well nigh ceased, and the project of the \$1,500,000 new fund has been entered upon. The Washington University is the only educational institution for which the General Conference specifically appeals to Methodists for financial help.

Social Survey

The Moroccan Crisis

Europe is not a little disturbed over the action recently taken by Germany in sending a war vessel to Agadir, the southern port of Morocco. This country, 313,560 square miles in extent, is situated in the extreme northwest portion of Africa and includes the territory just across the strait from Gibraltar. It is practically the last of all the "unprotected" territory in the hemisphere. "There is hardly another tract of country to which any one of the great powers can turn a wistful glance without discovering that it has been anticipated." The demands of modern trade are not less imperative than were those of former centuries, and it is not strange that Germany should seek to establish a military and mercantile base for herself in this convenient location. Nothing but the balance of power has prevented the Moroccan sultanate from falling into the hands of the powers long since. Sir Harry Johnston, the famous African explorer and administrator, writing for the *Nineteenth Century*, feels that the Moroccans are entitled to little commiseration. "The population of the country is pitilessly cruel, tribe against tribe, warped and spoiled by twelve centuries of civil war." This authority is of the opinion that the best thing for Morocco would be the establishment of a protectorate by France which has had such marked success in the supervision of government in Algeria and Tunis, just northeast of Morocco. However, this writer feels that Germany has just grounds for grievance against French control. France has persisted in a strict policy of high protection for French subjects in Algeria and Tunis, much to the discomfiture of Germany and, it is said, the indignation of the natives themselves. Great Britain, he states, has received compensation for any harm which may have come to her commerce through French control of Algeria and Tunis, while Germany has not, hence the basis of the latter's demand that Morocco must be under a free-trade régime. For the sake of world peace and for the development of the world's resources in barbaric countries, Sir Harry pleads that careful attention be given to the demands of Germany and German commerce. What the final solution will be is a matter of conjecture. Germany was at first inclined to be defiant in her attitude, but in the face of protests of all the principal European powers and of the United States, she has adopted a less belligerent mood, and negotiations are now pending with France, which it is expected will end the controversy. Latest reports from Europe state that while the situation is less serious than a week ago, Great Britain and France may use emphatic means to show their attitude. Unless Germany discontinues her warlike policy, France and Great Britain will send to Agadir vessels of the same size and armament as the German vessels.

A Reciprocity Victory

Since the passage of the Canadian reciprocity bill, many commendations have been received by the president and congressmen who, as they believed, were able to place the demands of the nation above local interests in their attitude toward the question. Now that the bill has been passed, the press of the country seems to have largely determined that the measure is for the best interests of the people. Papers which at first were lukewarm are now cheering with their triumphant contemporaries. Here and there is heard a prediction that the plan will fail and soon will be repealed. President Taft is sanguine of the future of reciprocity, however. "To those who opposed the bill on the ground that it would do harm to the farmers, we can only say that we who have supported the passage of the bill look forward to the test of the actual operation of the reciprocity agreement to disprove their prophecies and to allay their fears. . . . The satisfaction that actual experience in its workings will give, we confidently hope, will secure its permanence." The New York Herald is not alone when it strikes a note which is even more confident for the success which awaits the operation of the measure: "It is safe, however, to predict that the benefit that will accrue to the American and Canadian peoples from this lowering of the tariff will be so great that public sentiment on both sides of the border will further mutual concessions." One of the first results of the adoption of Canadian reciprocity has been the elevation of Mr. Taft in the public estimation. Friends and foes alike join in admiration of his resourcefulness. His friends extol him. The Sioux City Journal bespeaks the sentiments of those who opposed him in this fight: "As a Taft victory the adoption of reciprocity is the neatest and cleanest that has ever been scored. This newspaper is not fond of the bill, but it likes the resourceful-

ness with which President Taft fought the fight." Premier Laurier is now having to fight the same battle in the Canadian parliament. The Conservatives have lined up against it formidably, but Minister Laurier is not to be daunted. He has given them the ultimatum of an early vote or a new election in which this question will be a principal issue. The example of non-partisanship of President Taft and the Democratic party and the demonstration of the strength of public opinion in the United States are factors which the premier is confident will turn the scales in favor of reciprocity in the final vote. Then will we await, with smiling satisfaction, the fulfilment of President Taft's prophecy: "In a decade its benefits will contribute much to a greater United States and a greater Canada."

A Dilemma for Mr. Taft

The manufacturers of deleterious patent medicines, soothing syrups and candies, and the sellers of rotten meats and over-ripe eggs have worked great harm to the country. Attorney-General Wickes recommended dismissing from the service Dr. Harvey W. Wiley, chief of the bureau of chemistry, at Washington, because of technical irregularities in the payment of a noted expert on drugs. For many years Doctor Wiley has prosecuted the perpetrators of fraud in foods and drugs with such unremitting zeal that he has made a host of enemies. The New York World declares that supporters of Doctor Wiley "have evidence to show that the prime mover is the whiskey trust, aided by manufacturers who have been fined for violation of the pure food and drugs act. There is some suspicion in the mind of the house committee on expenditures which is to investigate the charges against Doctor Wiley, for Chairman Moss stated: 'We are going to the bottom of it; we want to see who is behind it.' The facts of the case against Doctor Wiley are these: Dr. H. H. Rusby (considered the country's foremost pharmacognacist) was formerly paid \$20 a day for laboratory work and \$50 for court work as an expert witness. But a law was passed providing that compensation to experts should not exceed \$3,500 a year, or later, \$4,000 a year. Without loss to the treasury or injury to the service, but in violation of the strict letter of the law, Doctor Wiley entered into an agreement with Doctor Rusby. In the words of the New York Times: 'This law was construed by the law officers of the department as meaning that the compensation of any such person employed should not exceed \$0 a day, or later, \$11 a day. Doctor Rusby said he could not continue his connection with the bureau at such compensation, and after much negotiation, the evidence showed, an arrangement was made whereby he was put on a basis of \$1,600 a year salary, and it was left to him to do such an amount of work for the bureau as would make his salary cover an allowance of \$20 a day for his expert work and \$50 a day for his court work.' Because he made this arrangement, the committee on personnel of the Department of Agriculture recommends that Doctor Wiley be given an opportunity to resign, that Dr. L. F. Kebler, chief of the drug laboratory, be reduced, and Doctor Rusby be dismissed. The actions of Doctor Wiley were without doubt merely the results of mistaken enthusiasm in the prosecution of his work. The country cannot afford to lose his services. We echo the words of the Philadelphia Public Ledger: 'We much mistake President Taft's judicial temperament or his sense of justice if he shall permit a dereliction of the sort thus laid at Doctor Wiley's door to weigh against his great services to the government and the public. His dismissal, under the present circumstances, will be hailed as a direct triumph of the adulterators and the food fakers, who have been making every effort to bring about his downfall; and the federal government cannot afford to allow itself even to seem to be used in the interest of those against whom Doctor Wiley's official activities have been directed. The chief of the bureau of chemistry has displayed many of the faults of excessive zeal; if he has done worse, as his enemies declare, let the truth be known. But his removal on such a slender pretext as that shown in the present indictment would make a martyr of him and prove an embarrassment to the administration.'

Equal Suffrage in Australia

J. S. T. McGowen, Premier of New South Wales, has arrived in this country en route home from the coronation, via the Pacific. He said that the system of equal suffrage in his Australian state had been operated most satisfactorily during the ten years it has been effective. "A higher morality has resulted," he said, "and the home life, on which the vitality of any nation depends, has been strengthened. More women vote now than do men, and, contrary to much argument, the franchise does not unsex them. It makes our women more womanly, and the result has been that there is a great decline in the infraction of laws, although the population has wonderfully increased."

August 10, 1911

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Methodist

The Genius of the Wesleyan Movement.

There are three ways, according to Bishop E. R. Hendricks, in which every true Methodist church helps in the happy effort to make the material obey the spiritual. The hymns of Methodism have carried the gospel to many hearts. The example of a strong organization has been contributed by Methodism. But the first contribution of John Wesley was a theology. The bishop's statement, as given in the Central Christian Advocate, is:

The first contribution was Methodist theology, a theology of experience that can be preached. Harnack said of Luther: "The greatest thing about Luther's character was his theology—his knowledge of God." It was this personal acquaintance with God that made him such a power. Men who knew him intimately felt that they were but one remove from God. What was called Wesley's "genius for godliness" was simply this intimate acquaintance with God. He lived and spoke as one who was God's mouthpiece as he gave a "Thus saith the Lord" for his teachings. His preaching was eminently scriptural and so was sharper than any two-edged sword. It convicted and then comforted. He taught that man was sinner but that God was love who could never forget his own. He believed that there was a mansion in the Father's house for every returning prodigal, and that Heaven was big enough for all the repentant sons of God. He taught the doctrine of assurance and the witness of the Spirit. In commercial England where men were prone to say, "the world owes me a living," Wesley taught, "I owe the world a life." The Fellow of Oxford University had a consuming zeal to tell the gospel story to prisoners and outcasts, to mobs and savages in North America. By preached and printed sermons he helped to change the preacher theology of Christendom until now from whatever pulpit a glowing, tender message is given it is spoken of as a good Methodist sermon. Other churches like Methodist preaching so well that the leading pulpits in many other great churches today are filled by pastors called from Methodist churches. Moreover, it makes converts for all the other churches and still keeps itself larger than any of the rest and increases at a faster rate. Other churches claim a scarcity of preachers, but Methodism largely supplies her own needs and the needs of other pulpits. This very fact explains in part the growing spirit of Christian unity and the essential identity of the theology as preached today. Whatever the academic treatises the theology that is preached is substantially the same. This may account for the fact that in nearly all the other churches we hear of some reformed branch. But whoever heard of a reformed Methodist church? Have the Methodists no need of reforming, or are they beyond hope of being reformed?

Roman Catholic

Religion in France.

"Catholicism has lost its material domination, and has no longer any place in the state. It has lost the masses. Its temples in a thousand places are deserted." This is the opinion of a distinguished French Catholic. Does it mean that France has become indifferent to religion? Professor Jean C. Bracq thinks it does not. He is quoted by the Missionary Review of the World as saying:

The churchless are, however, far from indifferent to religious problems, and any able religious speaker will find hearers outside of the church more easily than in America. In the early part of 1907 the Mercure de France organized an extensive inquiry, asking eminent men "whether we are witnessing a dissolution or an evolution of religious thought?" The overwhelming majority of French contributors decided for the second alternative, that we are in the presence of a religious evolution. The editor of that interesting symposium wisely says it is undeniable that religious studies have taken of late years an extraordinary development; never, perhaps, since the Reformation has there been such a display of curiosity for all that concerns religion, such labors of erudition, of criticism, and of propaganda.

The feeling grows that religion has been one of the most fundamental determinants of the character of various civilizations. *** There was never, during the preceding régime, such an intellectual zest for the problems of religion. The philosophers have given—and are still giving—a large place to this subject. They admit more and more the importance of religious feeling in the evolution of society and in comparative psychology, as well as the bearing of those feelings upon the various aspects of metaphysics. The majority of them are ready to concede the practical value of the idea of God in ethics as well as the great action of religious forces upon sociological phenomena. In the philosophical teachings of the secondary schools there is a general insistence upon the existence of God and the immortality of the soul. *** "Atheism," says M. Georges Lyon, "is exceptional in the French philosophical world." This opinion of the distinguished rector of the Academy of Lille has been again and again endorsed before the writer by other prominent speculative thinkers.

One may say of the clergy, both secular and regular, that they have grown in intensity and earnestness where they are dominant, in intelligence and moral power where they have been in touch with the philosophical and scientific life. Politically and socially they move in a narrower range, but their real, lasting spiritual influence is greater.

Huguenots history renders to the Christian Church and to historical science a great and lasting service in being a complete refutation of the historic theory of races as the ultimate determinants of religion. The study of the rise and development of French Protestantism shows us how untenable is the assertion that Germanic nations are Protestant and that the Celts are Catholic.

Miscellaneous

A Tribute to the Missionary.

Former Vice-President Charles W. Fairbanks was one of the speakers at the Atlantic City Endeavor convention. Mr. Fairbanks recently made a trip around the world. Unlike some other travelers, he found the missionary and he found the converts of the missionary. He was pleased with what he saw. This is his testimony given before the Endeavorers of America:

One of the most significant movements of the day is the widespread interest shown among the Christians of all denominations, in all quarters of America, in behalf of our foreign missions. There has been nothing like it since our first missionaries were sent out into heathen lands. There is much hope in it—not only for those who are the primary objects of the solicitude and effort of our own people, not alone because of the benefit which will accrue to millions in other lands, but because of the good which will come to our people as a result of their activity in work of such broad humanity. As we devote ourselves to others, as we tend to lift them up into new dignity and new life, we inevitably exalt ourselves; we strengthen our Christian fibre; we quicken our own sympathies; we give an added impulse to our energies in the cause of well-doing.

The foreign-missionary movement is awakening our churches to an appreciation of their larger duties and limitless opportunities, and they become in a very especial degree its beneficiaries; with an increasing sense of their responsibility and with an added realization of their duty will come deeper and broader consecration and increased purpose to meet them.

Missionaries from American Christian churches are among the foremost in the missionary field. They are to be found everywhere, devoting themselves to the betterment of others, to the advancement of their spiritual, intellectual, and moral welfare, with a zeal which challenges our admiration. They are carrying to the most distant parts of the earth the blessings of the Christian religion and the principles of American liberty in government, which are exerting a profound influence upon those in whose behalf they labor. They sacrifice the comforts of home and fellowship with their own countrymen in order that they may advance the welfare of people who are alien to them, and not infrequently they are the victims of the ignorance and superstition of those for whom they leave country and kindred. Many of our missionaries in years past suffered martyrdom; they placed all they had willingly upon the sacrificial altar of Christian service.

The Preacher's Subjects.

Dr. Robert F. Horton, of the Lyndhurst Road Church, London, has ceased to admire the sort of preaching that draws the crowd. There is something more important for the preacher to do than to prepare sermons to please the church tramp. Dr. Horton says:

As a young man, I chose subjects that would attract the public; but I do so no longer. I have learned to distrust crowds, and the sight of a crowded church gives me no pleasure. These crowds consist largely of people who go after the preacher who happens to be in vogue, and, after deceiving him into thinking he is doing really good and lasting work, leave him to follow a newer star. True success consists, in my own mind, in the training of individual character and in the cohesion of the church as an organized spiritual body.

Governor Wilson's View of the Church's Business.

The notion that because a man has succeeded in getting himself elected to a high office he is qualified to give advice to the church is not always held by those who know our governors and our representatives in the national congress. But most people are ready to consider what Woodrow Wilson has to say. He is a scholar, an able executive, and a man of character. His high estimate of the church is thus expressed:

The business of the church is not to pity men, because it knows that men, if they would take it, have the richest and completest inheritance that is possible to conceive, and that rather than being deserving of pity, they are to be challenged to assert in themselves those things which will make them independent of pity. No man who has recovered the integrity of his soul is any longer the object of pity, and it is to enable him to recover that lost integrity that the Christian church is organized. To my thinking, the Christian church stands at the center not only of philanthropy, but at the center of education, at the center of science, at the center of philosophy, at the center of politics; in short, at the center of sentient and thinking life. And the business of the Christian church, of the Christian minister, is to show the spiritual relations of men to the greater world processes, whether they be physical or spiritual. It is nothing less than to show the plan of life and men's relation to the plan of life.

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United Religious Press Building

The Personal Religious Life of Jesus

It has been a common habit to designate certain acts as religious and certain others as secular. A preacher who was insisting that a church pay his back salary said, "This is not a matter of religion; it is purely a business proposition." There are many protests against putting religion into one set of actions and of excluding it from others. These protests are strengthened by a study of the life of Jesus. It is impossible to say of him: "This act was religious and this was secular." The spirit of religion was displayed in all that he did. We may, however, select certain exercises and study them with a view to learning what they meant to him and what they may mean to us.

Prayer was an important part of the life of Jesus. It was not a question of stated seasons but of daily need. His God was always near and was ready to hear the petition of his children. When popular opinion ran in one direction and duty lay in another, Jesus withdrew from the multitude to pray. Those who thought they were his friends and the friends of God saw in him at one time a wonder worker who could feed them and who could deliver them from the oppressor. They turned their thoughts away from morals and religion as manifested in transformed lives and in patient acceptance of the will of God and cried out for the externals of religious and political power. Jesus sent away the misguided multitude and sought the presence of God in prayer.

Jesus prayed when the cross was just before him. Not long ago the people of one of our states petitioned the governor to appoint a day of prayer for rain. The editor of a daily paper very properly raised the question as to what these people had been doing, whether they had not thought of praying until the danger of crop failure confronted them. Spasms of prayer in the presence of threatened personal or national loss are not very edifying. But one to whom communion with God is habitual will frame his prayers to fit his circumstances. We ought to ask God to help us in time of need. Hence we find the Master agonizing in prayer on the night of his arrest.

It was the will of God and not a private ambition that Jesus put first in his petitions. The lesson of submission to the divine will is hard to learn, but once it is learned many heavy burdens are lifted from our shoulders. The laws of this universe are beneficent. We are a part of a spiritual order. We get our importance from our connection with this realm of spirit. If we attempt to ignore it or to live in opposition to it, we have nothing but anxiety and weariness for our reward. The Master has taught us how to act when our inclinations run counter to the will of God expressed in the on-going of the universe and in the progress of man.

The Jewish Scriptures were studied with care by Jesus. He was not bound in his interpretations by scholastic rules. He had the spiritual insight which enabled him to bring out the truth in a passage. Ability to quote Scripture is not the same thing as ability to understand it. Many a scriptural sermon does not have a single

exact quotation from the Bible. It has the thought and sentiment of the Bible in it. On the other hand some of the most unscriptural sermons ever preached have consisted largely of verses from the Bible. Jesus knew the words of Scripture and he knew their import.

The synagogue service in the time of Jesus was doubtless often lacking in sincerity and inspiration. Yet Jesus was regular in his attendance. It is easy to find good citizens who believe in the religion of Jesus and who stay away from the church because they think formality and mediocrity control it. The error of these men is that they do not recognize that there is a good deal of drudgery in religion as well as in business and that the strong ought to bear the infirmities of the weak even in the worship of the house of God. It is the business of the strong to lead and to give spirit to worship. If any one might have been excused from attendance upon the services of the synagogue, that one was Jesus. But he came to minister, not to be ministered to, and he went where the people were trying to worship God.

The liberality of Jesus is that of one who gives himself. Some men give in order to rid themselves of the importunities of solicitors. Others given because the entanglements of business leave them no choice. Still others build churches and schools and give to public enterprises that they may have a name among men. The disciple of Jesus who knows the mind of his Master is liberal with his possession and his talents because he delights in seeing human beings pass from the bondage of ignorance and sin into the light and liberty of the sons of God. [Midweek Service, Aug. 16. Matt. 14:23; 26:36, 42, 44; Mark 1:35-39; Luke 3:21; 9:28; Matt. 4:1-11; 27:46; Luke 2:41-51; 4:16; John 13:29; Acts 20:35; II Cor. 8:9.]

S. J.

Conditions of the Filipinos

Civic, social and religious conditions in the Philippines are dealt with by the Rev. J. L. McLaughlin, field agent of the American Bible Society at Manila, in his report just to hand. In the civic situation Filipinos are pushing, he says, the Filipino independence idea, but Mr. McLaughlin believes that not so much anti-United States as pro-Filipino. He thinks the latter not wholly ungrateful for all that has been done for them.

In social affairs the cockpit still rules, the government permitting it, although the old dances are beginning to give place to literary societies. The independent Filipino Catholic Church, founded by Aglipay, seems to have reached its high-water mark and does not grow. American bishops have been placed over Roman Catholic dioceses, and French and Belgian friars have come in, until it is the belief of this Bible Society representative that the Catholic Church, the regular one of three hundred years' service in the Philippines, was never stronger there than today, and that there were never so many friars and nuns as now.

Presbyterian, Methodist, Episcopal, and other churches have the Luzon and northern field well covered, and are now looking into southern islands. Baptists are in the south, but all of Samar, Masbate, Palawan, most of Mindanao, and several small but important islands are as yet untouched. Immediately following American occupation large numbers of Filipinos flocked into the Protestant churches. Not by any means have all of these been held there. They have gone into infidelity, agnosticism and other isms and ideologies. Yet on the whole, thinks Mr. McLaughlin, the evangelical work has been encouraging and has accomplished much.

In the early days many Filipinos bought very cheap editions of the Bible, largely to gain some idea of what a book so long prohibited contained. Enormous sales in numbers of copies were recorded. Curiosity being satisfied, sales will decline. Editions of Old and New Testaments in Tagalog, Ibanag, Pampanga, Ilocano and Panayan are to be printed at once, and it is found that Japanese printers are best for the work. So marked are differences between Filipino dialects that no classical or standard edition of the Bible for the whole islands may ever be possible. The society is working on the task of "A Bible in every home in the Philippine islands," and claims to have accomplished this in seven of the largest cities.

Mr. McLaughlin concludes that only the best preachers and teachers must come to the Philippines hereafter. Some not the best had to answer six or eight years ago. Today, so marked is the improvement from the public school training, that the average ability of religious teachers must be higher than formerly. The Catholic Church is doing zealous work, and Protestant churches must, if they succeed, throw in their best men and literature.

Earth is only thy temporary abode. Thy future home is of thy own making.—Lillian Sincere Ahrens.

Texas' Struggle for Freedom

BY EDWIN C. BOYNTON.

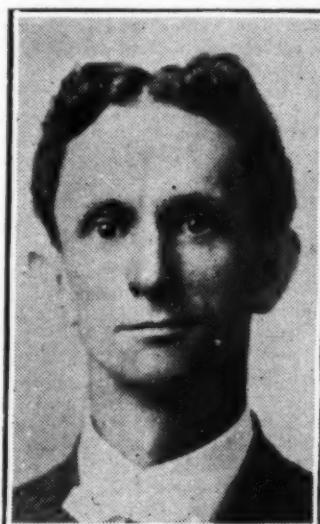
The state of Texas has just closed the most tremendous battle of the ballots ever waged upon her soil. On July 22, a prohibitory amendment to the state constitution was passed upon by the voters with the result that out of a total vote of 47,299, the saloons and their allies were victorious by the narrow majority of 6,037. It is all but certain, too, that this result was achieved only by dint of enormous frauds in some of the southern counties where a heavy Mexican and negro element invariably lends itself in all such contests to illegal manipulation. This factor eliminated, and we have the gratifying assurance that the legal electorate of the state has registered a prohibition majority of from 20,000 to 30,000. It is indeed not improbable that the election will be contested by the friends of the amendment, and the saloon yet banished from Texas' soil.

The campaign just closed was unique. For over ten years the prohibition banner has been advancing in Texas along local option lines, until 166 counties were wholly "dry," fifty-eight partly "dry" and partly "wet," and only twenty-one wholly "wet." More than one-half the population of the state were living in territory wholly under prohibition, four-fifths of the remainder in mixed territory, and the remaining one-tenth given over to the delights of the presence of some 3,575 saloons. In such a situation, the antiprohibition leaders had to abandon to a large extent the old battle cry of "personal liberty," and in order to keep any of the "dry" counties in line against the amendment, were compelled to become the out-and-out champions of a form of prohibition. Whereas, in elder days, we had been met in local option campaigns by the contention that if successful in the same we "could not make prohibition prohibit," the very platform of the anti's in this state-wide contest declared that in such local option territory i.e. law had been enforced and drunkenness was on the decrease. This pronouncement compelled every anti-prohibition orator in the state to defend local prohibition on the one hand and a state-wide license regulation of the traffic in "wet" territory on the other. The exposition by prohibitionists, of this Mr. Facing-both-Ways attitude, was merciless, and so grew upon the consideration of the masses that, had the campaign continued two weeks longer, it is unquestionable that not even fraud itself could have prevented a decisive prohibition victory on the very face of the returns. As it was, only one "dry" county of importance was lost by the advocates of state-wide abolition, and that by a narrow margin. They, furthermore, during the pending of the amendment itself, invaded some four or five "wet" counties and carried them for prohibition under the existing local option law.

The change in Texas in sentiment and conditions has been marvelous in the past twenty-five years. In 1887 only four counties were under local option. The prohibitory amendment was that year defeated by 92,000 majority, the antis polling some 222,000 votes. The prohibition vote alone this year was nearly 231,000. In 1887 the state tax rate was twenty-five cents on the one hundred dollars; last year it was four cents. As county after county has carried prohibition the local tax rate has steadily declined until today, the average county tax on the hundred dollars is forty-one and one-half cents for the "dry" counties, forty-three and three-fourths cents for those partly "dry"

and forty-six and one-fifth cents for those wholly "wet." Anti-prohibition figures submitted a few days prior to the election show, on analysis, an average of fourteen convicts per each "dry" county, nineteen per each mixed county and eighty-five per each license county. The day has passed when Texas can be written down as the land of the desperado. Her four millions of people have learned or are learning the way of freedom from crime, insanity and exorbitant taxation.

The contribution of the Disciples to our great temperance movement has been notable. The father of the present local option provision of the state constitution was E. L. Dohoney, a member of the Disciples



Rev. Edwin C. Boynton.

church at Paris, Texas. The great defender of the local option statutes on the floor of the Texas senate was W. K. Homan, later editor of the "Christian Courier," who, as lawyer and preacher, battled for both local and state prohibition, and in almost every issue of the "Courier" had an editorial argument closing with the slogan, "The Saloon is Doomed!" Sterling P. Strong, of the Oak Cliff Christian Church of Dallas, after serving two years as superintendent of the state Anti-Saloon League, was the general of our forces in Dallas County in this campaign; Arthur W. Jones, of Texas, a former pastor of the same congregation, was our county secretary. Every pastor among us, was, without exception, a known friend of the amendment.

Prohibitionists here are not discouraged but rather hopeful. We have shown the forces of liquordom a strength they had doubted we possessed. Tarrant County, with the saloon city of Ft. Worth, of 90,000 or more population, went against the amendment by only 1,700 majority; Dallas County, with the license city of Dallas of over 100,000 population, gave a meager 255 majority to the liquor cause; McLennan County with licensed Waco, of 30,000 inhabitants, registered an adverse majority of only thirteen. The great prohibition counties in some instances went for the amendment in ratios of two and three to one. We are united, vigorous and aggressive. We believe that of the states of the union now facing the liquor problem as a question of legislation Texas will be the first to solve it in terms of constitutional freedom.

Dallas, Texas.

Living Conditions Among the Poor

The poor on the great West Side of Chicago, according to recent investigations, are about as wretchedly housed and living in as filthy condition as are the down-trodden in some of the big Eastern cities. The housing and public health standards on the West Side are characterized as indecent, illegal, and grossly inadequate in a report just completed by two women investigators. That the living conditions in the densely populated tenement and lodging-house districts are a public menace and shame and must be alleviated by municipal action is their assertion. The women sociologists made a house-to-house canvass of ten West Side blocks, including districts near Hull House and in other sections. They found the following specific violations of the tenement code: That 207 cellar apartments were used for living purposes. That 2,703 rooms were each under seventy square feet in area. That 3,132 rooms were under eight and one-half feet high. That in 431 rooms the window area was less than 10 per cent of the floor area. That 54 rooms were windowless, and 258 practically windowless. That 1,433 families were without toilet facilities in their apartments. That 3,855 sleeping-rooms were crowded beyond the legal limit. The investigators declare that "the appropriation made for the inspectional purposes of the health department in Chicago is grossly inadequate, and, if it is compared with appropriations for similar work in New York, little short of ridiculous. Hull House has made a great reputation for itself by giving dances and dramatic entertainments for the lowly of the neighborhood; perhaps it would be a better move to improve their living and sleeping quarters so many of them would live longer.

FAULT BROUGHT HOME.

Dr. James T. Docking, the president of Rust University, once discussed, in a Fourth of July address at Holly Springs, Miss., the treason of Benedict Arnold.

"Arnold's fault," he said, "was as plainly brought home to him as the fault of Fenimore Cooper's friend."

"Fenimore Cooper gave a friend a copy of his last work, inscribing on the fly leaf the words:

"To John Blank, with the author's affection and esteem."

"A few months later Cooper came upon this same book at a second-hand dealer's. He bought it in and sent it back to his friend again with a second inscription:

"This volume, purchased at a second-hand shop, is re-presented to John Blank with renewed affection and reiterated expressions of esteem!"—Los Angeles Times.

GIVE NO CHECKS.

On one of the big Chinese railroads (Pekin-Hankow) they refuse to give checks for the trunks in the baggage car, writes Frederic S. Isham, the novelist, from the Celestial Kingdom. The reason given is ingenuous.

"When the road first opened we gave checks, all right, American fashion," said a "high-up" Chinese official to the novelist. "But we had to stop."

"Why?"

"One man, he lost his trunk, and made trouble for us. After that we no give checks."

—Of the 1,000,000,000 acres of land in the United States 900,000,000 acres are in farms, of which acreage 47,000,000 are rated as improved lands.

Rome and Naples

The Eternal City and the City of the Flaming Mountain

BY J. S. DICKERSON.

ROME sets the imagination on fire. What a city it was! What a city it is! What a city it will be! To wander among its ruins is to reveal the grandeur which ruled in this imperial capital of the ancient world. The Romans may not have been great inventors in art and architecture, but they were masterly imitators, and they were magnificent builders! Even after Goths have destroyed and Vandals have ruined and Romans have burned and Time has gnawed these temples, whose columns stand as monuments to Rome's genius for construction, they still are profoundly impressive. The Roman citizen who stalked through the huge arches, between the rows of Corinthian columns, and who climbed to his seat in the Colosseum, must have been a man of power. It required a man of power to conceive such buildings as those whose ruins even now proclaim their dignity and impressiveness. It called forth the energies of a powerful man to set up those great piles of marble and brick, and having erected them, there to plan for their retention in a world where every nation's spears were pointed, like its roads, toward Rome. Rome appears commanding and great in history, but more commanding and far greater when one reads her history told in triumphal arches and many-columned forum and blood-stained amphitheater. "Rome stands for so many things enveloped in such tranquil and serene majesty," wrote Charles Gounod in 1830, "that it is impossible at first approach to suspect its prodigious ensemble or its inexhaustible riches. Its past as well as its present, its present as well as its destiny, make it the capital not merely of the country but of humanity."

There is almost nothing in modern Rome to remind one of old Rome—*saepe Roma* itself. That is hardly true either, for the "tawny Tiber" still flows through the city, the eternal hills remain, and the old roads lead out to the campagna, and the names of avenues call to mind at their every turn the days when Rome was mistress of the world. But the Rome of today, aside from the heroic ruins of the city of the Caesars, is not, as a rule, built upon the models of classical architecture. The majority of buildings are Italian, not Greek. Undoubtedly there are more banks in New York built like Greek temples than there are buildings of this kind in Rome. The newer public buildings are thoroughly modern. The immense monument to Victor Emmanuel II., although pure Greek in its architecture, yet in its adaptation of this style to its purpose is as modern as the buildings one sees on the Champs Elysées, in Paris. This great structure, 428 feet long, 440 feet wide, and 266 feet high, with its sculptures and decorations, only partly visible when the writer was in the city, is the most noteworthy architectural triumph of modern Rome. It cost over \$8,000,000.

Old Rome and New Romans.

To be in Rome on the fiftieth anniversary of new Italy, when soldiers were marching, and bands were playing, and the king and queen were driving through the flag-decorated streets, and everybody with his wife and children, and all the relatives besides, were out in their best "Sunday-go-to-meeting" clothes, was a most fortunate coincidence. The modern Romans appeared happy and good-natured and well-dressed. The king, as he drove out to the grounds of the international exposition, was cheered by enthusiastic thousands. The exposition was formally "opened" on that day. The exposition was "opened," but none of the buildings were open, as many of them had not progressed far enough even to be roofed over!

But visitors do not cross the seas to study the new city which surrounds and surmounts the old capital. It is the stained Arch of Constantine, the Arch of Titus with its bas-relief showing the Jewish captives bearing the seven-branched candlestick from the Temple at Jerusalem, the Forum, the temples, and the Colosseum where our Christian ancestors fought with beasts, these are the places where the very stones have been worn hollow by pilgrim feet. The Parthenon gives one a lasting impression of the ancient world, but the ruins of ancient Rome, although they do not reach back so far into the past as those which remain on the Acropolis at Athens, even more sensibly take back the beholder into the dim past. They extend over so much more ground and are related to so many phases of life, not only religious, but political and social, that one feels that he gets even nearer to the ancients here in Rome than in Athens. But none of the high enthusiasm called forth by Athens' noble hill diminished even when one stood enthusiastic and enthralled beneath the Arch of Septimus Severus and looked across the wide-spread foundations and gazed upon the royal fragments of royal buildings that once were the pride of Rome.

The City of a Thousand Churches.

If Rome was once the political capital of the world, even to a greater extent was the Eternal City the religious capital of the world. Although the political power of the Catholic Church has

been curtailed with the growth of religious freedom, Rome remains a religious capital, if no longer the religious capital. Here the pope lives in a palace such as no king occupies. Here are Catholic schools of many kinds. Here are the fountain heads of innumerable streams of papal influence which flow to every corner of the world. Here, most noticeable of all, are almost numberless church buildings. Some of them were built centuries ago. Some of them are new enough to be incomplete, although, for that matter, even the older ones are still in process of construction and reconstruction, of decoration and redecoration. Upon them all countless millions of money have been lavished, and upon them millions are still being expended. They do not impress one as places of worship so much as temples built to commemorate events and to mark supposedly sacred spots. They are to be found all over Rome. They occupy some of the most imposing sites in the city and they face small and insignificant streets. They perpetuate improbable legends; they recall medieval superstitions; they enshrine palpably fraudulent holy relics. Some of them are architecturally attractive, some of them almost attractively ugly. The interiors of some of them are bare and repulsive, some of them brilliantly beautiful. Some of them are decorated with priceless statuary, paintings, and mosaics, and one at least with dead men's bones—various parts of the skeletons of monks being arranged in fantastic patterns upon chapel walls and ceilings.

St. Peter's.

Most magnificent of all, of course, is St. Peter's. It has been described again and again. Yet no description has told it all, for no description can tell it all. It must be seen. And yet it cannot be seen, at least no one, even with oft-repeated visits, can begin to comprehend its vastness and its size, or can fully realize the bewildering multiplicity of its monuments and mural paintings and carved pillars. One may lose himself among its many chapels—and one invariably loses all sense of time as he studies the meretricious Bernini sculptures, the beautiful marbles, the rich altars, the mosaic reproductions of the masterpieces of world-famous painters, the elaborate monuments, and above all the magnificent dome whose lantern is over 400 feet above him. And if one recovers himself sufficiently to notice how many hours have slipped by since last he knew he possessed a watch, he is apt to forget himself again as he stops to study the thousands of people who appear to be forever wandering among the 148 columns and to be continually traversing the 600 feet of pavement extending from the imposing central entrance with its brazen doors, through the many chapels, around the great altar, nearly 100 feet in height, to the furthermost tribune, where rests the bronze throne said to enclose the episcopal chair of Saint Peter.

Although the building is doubtless the most magnificent in the world, although its stupendous size almost benumbs one's powers of adequate admiration, the feeling cannot be repressed that, after all, \$50,000,000 is too vast an amount to remain invested in one pile whose primary object is to impress the world with the power of Roman Catholicism, and \$40,000 a year too much to maintain its magnificence. But, no matter what doubts rise in our Protestant minds, St. Peter's is impressive beyond words to describe.

Then there are the other 999 churches, more or less. A month might be spent in visiting them—St. Paul's Outside the Walls, the finest of the modern churches; the Pantheon, with its wonderful dome, built by Agrippa and consecrated as a church in 600; Santa Maria in Aracoeli, where is the bejeweled Bambino (the alleged health-giving doll); St. John Lateran, the principal church of Rome in the day of Constantine; St. Peter in Chains, where Michael Angelo's Moses, the most wonderful piece of sculpture in Rome, if not in the world, may be seen; Santa Maria Maggiore, the largest of the eighty churches dedicated to the Virgin; and others which fairly reek with antiquity, oppress with superstition, disgust with tawdry adornment, or carry the beholder to the seventh heaven of aesthetic joy.

The Pope's Boarding House.

A whole chapter might be given to the Vatican, which houses the feeble, benevolent Italian peasant, who is at the head of the great, powerful, politico-religious organization we know as the papacy. In this palace of twenty courts and a thousand rooms, a building 1,181 feet long and 707 feet wide, are famous religious paintings known the world over. Raphael's "Transfiguration," Titian's "Coronation of the Virgin," Murillo's "Marriage of St. Catherine;" not to speak of the famous Apollo Belvedere and the Laocoön, and numerous other canvases and sculptures, are shrines before which artists stand with awe and laymen with enthusiasm flaming in their souls.

The Sistine Chapel contains Michael Angelo's famous frescoes—marvels in size, miracles of drawing and composition, evidence of

August 10, 1911

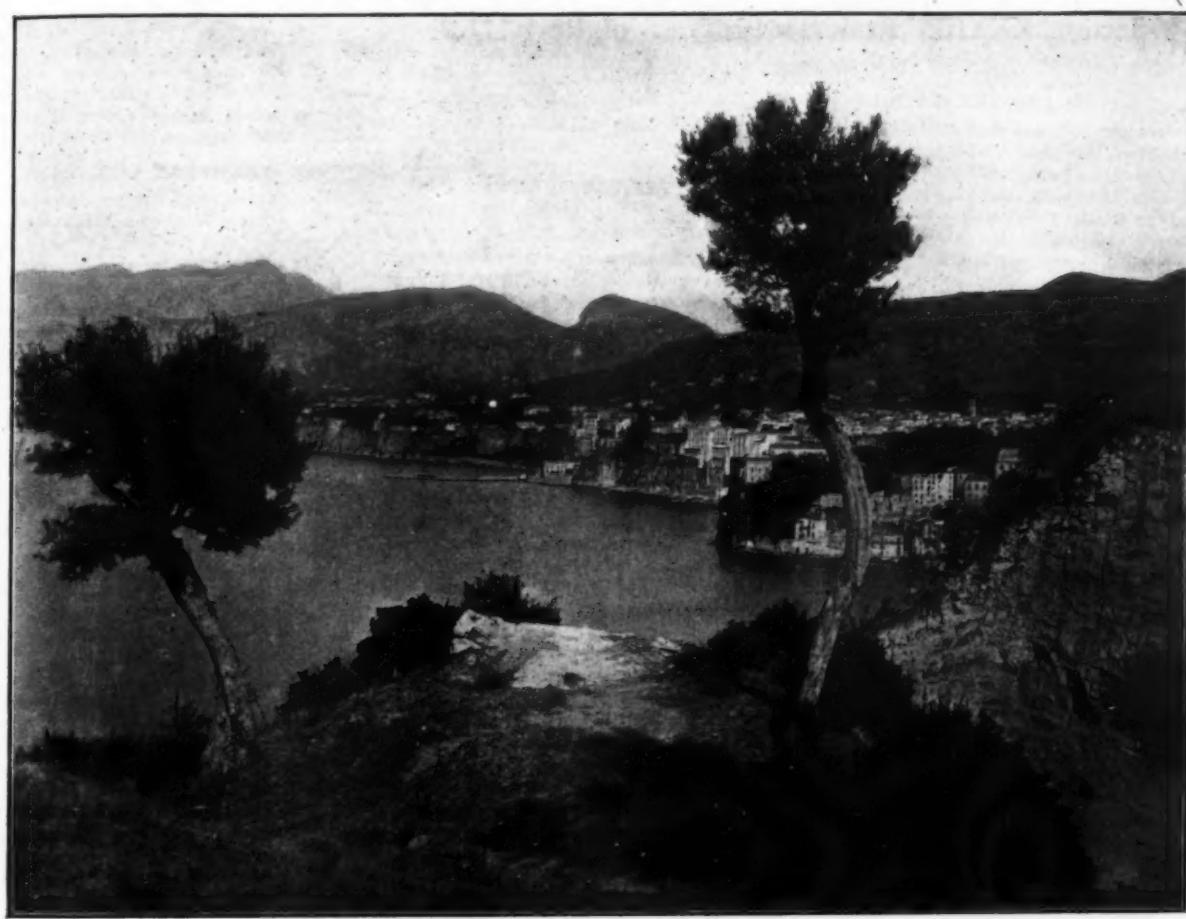
almost superhuman industry and painstaking. They have unquestionably lost much of their original effectiveness as paintings. As works of art, intended to afford aesthetic pleasure, they are most depressing and sometimes almost grotesque. If this be artistic heresy, make the most of it!

And then the art galleries—they must be left undescribed by even a few sentences. So, too, must pass unnoticed by this "feeble, faltering" pen the obelisks, the fountains, the parks, the museums, the catacombs, the Protestant cemetery, the Castle of St. Angelo, the American missions, and the art schools.

"It is said" that if one drinks of the pure water from the cam-

extended over the blue, sail-dotted Mediterranean, up the many-hued mountain sides, which buttressed the smooth road, winding over bridge-spanned gorges, through tunnels and into little villages that cling to the rocks or nestle at their base near the sea. The view from the old Capuchin monastery at Amalfi photographs itself on the memory like the scenes of joyous childhood.

A day amid the beauties of the Riviera, upon the Corniche Road, and in the enchanting and hellish Monte Carlo, where nature smiles and good morals weep, where sunshine ever beams and where bankrupt gamblers with awful regularity take their lives, and then the "Arabic's" bow is headed toward Liverpool.



"The rare vision extended over the sail-dotted sea, up the many-hued mountain sides, which buttressed the road, winding over bridge-spanned gorges and into little villages that cling to the rocks."

The Mediterranean and the Mountains at Sorrento.

pagna which flows continually through the Trevi Fountain, near the Palazzo Poli, and piously tosses a coin into the basin, his return to Rome is absolutely ensured. The writer has drunk from the fountain, he has a faithful and beloved witness to prove that his *soldo* safely fell into the sweet water which blesses and cheers the Romans. He, therefore, may surely expect once more to visit the Eternal City and then, let him hope, that he may be permitted to tell of some of its seductive sights, of whose charms rigid column rules, if not editorial rules, will not permit him now to enlarge.

Naples has made a virtue out of a calamity. The cholera, which scared away people, and, what is worse to a city's prosperity, scared away tourists' money, led to a general cleaning up, and digging up, and tearing down, and whitewashing up and down, so that what was once known as the dirtiest city in Europe is now fairly clean. When one has seen the famous Bay of Naples—and he sees it to good advantage as the "Arabic" steams to her dock—and has visited the wonderful aquarium, with its octopus, as real as if it had just come swimming out of a newspaper cartoon, and has seen the noted museum with its treasures from Pompeii, he has about "done" Naples.

As the man who lives on Manhattan Island says about Boston: Boston is a fine town; it has so many ways by which to reach New York, so with reference to Naples: the most interesting Neapolitan sites are Pompeii, Vesuvius, the Island of Capri, and the towns along the sea. Everybody has either seen Pompeii and Vesuvius or read about them, but everybody has not ridden by motor-car to Amalfi! No more *magnifique* and *wunderbar* (stock of English adjectives exhausted in previous paragraphs) half-a-hundred-and-more miles of road may be found in all Europe. The trip consumed a day, no minute of which was without its thrill, as the rare vision

God's Immanence in Nature

And I have felt

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I still
A lover of the meadows, and the woods,
And mountains: and of all that we behold
From this green earth; of all the mighty world
Of eye and ear—both what they half create,
And what perceive; well pleased to recognize
In nature and the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.

—William Wordsworth.

The more sure the confidence, the more quiet the patient waiting.
It is uncertainty which makes earthly hope short of breath and impatient of delay.—Alexander Maclaren.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXXIII. Ezekiel's Program of Revival

August 20. Text for Special Study, Ezek. 47.

1. JEHOVAH AND THE NATIONS.

It was stated in our last study that the first half of the Book of Ezekiel, chapters 1-24, is occupied with the ministry of the prophet in Babylonia, between the date of his call in 592 B. C. and the fall of Jerusalem in 586. In this period the exiled Judeans in Babylonia had manifested an unwillingness or incapacity to understand the meaning of their unhappy experience as bearing on the future of the nation. Some of them were resentful and sullen, declaring that God had forsaken his own people and was ungracious and indifferent. Others of them insisted that the journey to the east was only a light episode in their career, and that they would soon return to their land.

Against both of these moods Ezekiel had protested. He felt himself to be a watchman and shepherd of the exiles. Their welfare was upon his heart. Their mistaken views he sought to correct. He taught them that they were not suffering needlessly nor in vain. He tried to make them understand that the evil practices which had weakened the city of Jerusalem and led to its overthrow were still the habit of its people, and that yet further discipline was necessary before they could hope for the approval of their God.

But such efforts were in vain. The people gave the prophet no heed. They were filled with their own false optimism, and took lightly the events of the time. Then it was that Ezekiel abandoned the work of public preaching, and remained quiet. It would seem that for many months he withdrew himself from the direct attempt to accomplish his purpose, and waited for hastening events to bring his word to pass. He knew that it was only a question of time when Jerusalem would fall. All the signs of the times assured him that the end could not be delayed long. If the people would not believe, but persisted in their foolish optimism, there was nothing to do but to wait for the blow of disillusionment to fall.

In the meantime, however, the prophet occupied himself with a series of messages relating to the neighboring nations and Jehovah's rulership over them. Like Amos of old, Ezekiel tried to make clear the worldwide rule of God as over against the opinion, so prevalent among the Hebrews, that He was only the God of the territory and people of Palestine. In a series of oracles against the kingdoms of Ammon, Moab, Edom, Philistia, Phoenicia and Egypt, he made clear the divine purpose to vindicate his authority and righteousness in all the world. He taught that nations could not practice injustice and cruelty without paying the penalty, and that the rule of God was as direct and searching among the so-called heathen as in Israel.

It is not probable that these national messages were ever delivered to the people who are named in them. Rather were they intended to warn the exiles over the heads of their former neighbors. They may have been spoken to some groups of the people, but it is more probable that they were

merely written and passed about for such effect as they might create by their reading and discussion. (Chapters 25-32.)

2. THE FATAL NEWS.

It was in the twelfth year of the captivity, and therefore some months after the actual fall of Jerusalem, that a messenger arrived at Telabib with the direful tidings that the city was smitten (33:21). No doubt he had been a long time on the way, and perhaps he had visited other exile communities before he came to this one. The effect of his evil news was such a shock as could hardly have been imagined. The word of the prophet predicting this event had never been taken seriously. Ezekiel had been deemed a dreamer and misanthrope. Now the worst had happened, and there was no spirit with which to bear it. The people were prostrated with the tidings. It was too awful to be believed. Instantly their hopes were dashed to the ground. The bitter cup of disappointment and despair was held to their lips.

From this time forth the prophet began a campaign of encouragement and reconstruction. He affirmed that there was no occasion for despair. He showed them that their future depended wholly upon themselves and their loyalty to God. The fall of the city had shown him to be a true prophet, and they might count as confidently upon his promise of their revival as upon his former prediction of disaster. More than this, he insisted that the claim of those who were left in Judah by the fortunes of war, the claim that they were the rightful owners of the territory, was invalid, and that the true Israel, which should possess the land in the future, was the obedient and righteous part (chaps. 33, 34).

3. GLOWING HOPES.

At once the prophet took up the task of preparing the minds of the exiles for the happy future. As soon as Jerusalem fell those enemies, the neighboring people, particularly the Edomites, had crowded in to take advantage of the ruin wrought by Babylon. Ezekiel now asserts that these foes shall be driven out and the land purified in prospect of the nation's return. Prosperity was to come back, the population to be swelled to great numbers, and the fruitfulness of the soil increased far beyond its former condition (chaps. 35-36:15).

But even more urgent is the need that the nation shall be cleansed and made worthy to become the masters of the renewed land. Their conduct for generations had been such as to desile it. All that must now be changed. It was only a clean, holy people who could come to the possession of a holy land like Judah. The water of lustration was to be poured upon them, as in the ceremonial defilements of their ritual life. A new mind and heart must be given them, if they are to be accepted in the new era.

And the despairing reflection that the nation was past hope, dead and dispersed the prophet answers with the weird and wonderful picture of the valley of bones, dry and

scattered, on which the breath of God was breathed and they instantly came together, and a host of men stood up (chap. 37). With such vivid promises of cleansing, restoration and protection Ezekiel closes this urgent portion of his message (36:16; 39:15).

4. THE IDEAL SANCTUARY.

But it was not enough to give such general pictures of the bright days to come. The prophet goes further, and provides the people with a sketch of the new sanctuary, that is to arise upon the ruins of the one now lying desolate and forsaken. It was to be greater and more beautiful than the one reared by Solomon of old. And it was to be the center of a worship far more elaborate than any hitherto known. In a vision Ezekiel looked upon this fair building, and in imagination measured its courts and rooms, and marked the location of its various features. In the vicinity of this great building the tribes of the reunited and purified nation were to have their cantonments.

With careful elaboration our author describes the details of the new religious community. The use of the various parts of the sacred building, the duties of the Levites and the priests, the apportionment of the land, the rights and duties of the ruler, the offerings of the new state, and the coming of Jehovah in power to reoccupy his temple, are set forth with enthusiasm and definiteness.

The boldness and force of this prophecy of Judah's revival cannot easily be overestimated. It was nothing less than audacious, in a time when Jerusalem was in ruins, her foes in possession, and her people scattered, to affirm with such confidence the rise of the city to even more than her former glory, and to an architectural magnificence which she had never known. Such a prediction is to be compared only with Isaiah's bold affirmation that Jerusalem should not fall, at the very moment when the forces of Sennacherib were thundering at her gates; or with the boldness of Jeremiah, who bought property at Anothoth at the very time when the enemy seemed about to make all holdings in Judah worthless.

5. THE RIVER OF GOD.

(Chap. 47.)

Perhaps one of the most beautiful and significant parts of the message to Ezekiel regarding the revival of Judah is the picture of an ideal river, flowing forth from the sanctuary of God to sweeten and fertilize all the region to the east. At first it was but a little stream. Then it grew deeper and mightier till it swept onward into the wilderness, making fruitful all the land, and even freshening the salt and stagnant depths of the Dead Sea.

No more suggestive symbol of the grace of God, of which the source is the church through the ages, can be found in holy Scripture. It is worthy of a place of note in the classics of religion, and rightfully forms the basis of the conception of the River of Water of Life in the Revelation.

"East the forefront of habitations holy
Gleamed to Engedi, shone to Eneglaim:
Softly therewith and from thenceunder slowly
Wandered the waters, and delayed, and
came."

August 10, 1911

THE CHRISTIAN CENTURY

(931) 11

Then the great stream, which having seen he sheweth,
Hid from the wise but manifest to him,
Flowed and arose, as when Euphrates floweth,
Rose from the ankles till a man might swim.

Even with so soft a surge and an increasing,
Drunk of the sand and thwarted of the
clod,
Stilled and astir and checked and never
ceasing.

Sprendeth the great wave of the grace of
God.

Bears to the marshes and bitter places
Healing for hurt and for their poisons
balm,
Isle after isle in infinite embraces
Floods and enfolds and fringes with the
palm."

—F. W. H. Myers, "St. Paul."

Notes From the Foreign Society

James M. Tisdale, of Covington, Ky., gives \$1,200 for the erection of a chapel at Chuchow, China. This is to be for the native Chinese Church. He gives this in memory of his brother, Walter Scott Tisdale. This is the second gift Brother Tisdale has made this year. He gave \$5,000 for the erection of the Tisdale Hospital at Chuchow. This has been built in memory of his two sisters, Mrs. Aria and Mrs. Mary Tisdale. O. G. Hertzog, who is visiting his daughter, Mrs. Osgood, at Chuchow, has superintended the construction of the hospital, and will likewise construct the chapel. Dr. Elliott Osgood is the medical missionary in charge of the hospital. He is the only physician among 2,000,000 people. The hospital and chapel will be the evangelistic center for that great district. These generous gifts have brought much joy to the missionaries, and no one can measure the good that these institutions will accomplish. Brother Tisdale is very happy in this investment in the cause of China.

Dr. Royal J. Dye, of Africa, landed in America on July 11. He is now at home with his family at Eureka, Ill. He has improved in health, but we are sorry to report a very serious accident which happened to him since his arrival. He was opening a box in unpacking his goods, and a piece of flying steel penetrated his eye. He hurried to Chicago and had the particle removed. The accident threatened the destruction of the sight of one eye. The last reports are more favorable and the doctor hopes to save the vision.

A good woman in Ohio sends \$2,000 on the annuity plan and another woman sends \$700 from Indiana, given in the same way.

The following from Professor H. B. Hulbert in the Missionary Review of the World, is so good and true that we copy it: "Take out of the Bible the Deity of Christ, the virgin birth, miracle and atonement, and the resurrection, and the foreign missionary might as well pack up his effects and come home. Open a Bible before an educated Chinese, and tell him that these great doctrines, while apparently taught in the Book, are interpolations or mistakes or myths, and he will tell you to take it home and revise it until it says what it means, and then bring it to him for consideration. Or more likely still, he would say that with these doctrines removed there is nothing left but pure Confucianism. If Christ was not the very Son of God, he was by the statement of the book less than Confucius, for the latter never claimed divine sonship."

D. E. Dannenberg, F. E. Meigs and Miss Nina Palmer will sail for China in October. Brother Meigs hopes to be entirely restored

to health by that time. He goes back as dean of the Bible Department of the Nankin University. Mr. and Mrs. Guy W. Sarvis sailed for China on July 26. After learning the Chinese language, Brother Sarvis will teach in Nankin University. The Chinese language is very difficult and very little can be done in the native tongue under two years.

A good woman and her husband in North Tonawanda, N. Y., take up the support of their own native evangelist in China at \$75 a year. They are people of very moderate resources, and the support of this evangelist takes a tenth of their income. This good sister writes as follows: "Your letter came yesterday and it brought tears of joy to know that we could do this little part for the Master, who did so much for me." It would add to the happiness of thousands to do some specific work like this in heathen lands.

The Foreign Society is soon to issue two very important books, one by Professor Alva W. Taylor, on "The Social Victories of Foreign Missions," and one by Mrs. A. L. Shelton on "The Tibetan Work at Batang." Mr. Taylor's book will be a mission study volume.

The regular receipts of the Foreign Society at this writing are \$15,000 behind those of last year. There is also a heavy loss in annuity gifts. We trust that the month of August will see an excellent gain. Less than two months are left before the year closes. Let everyone help.

Cincinnati, O. F. M. RAINS, Secy.

A Jew's Tribute to Christianity



JULIUS ROSENWALD.

At any rate, Mr. Rosenwald is greatly interested in the uplift of the colored race and finds that Jews and Negroes can enter with sympathetic relations for both have been in slavery and both alike have suffered because of race prejudice.

Mr. Rosenwald is at the head of one of the greatest business organizations in the world. He is president of the Jewish Associated Charities of Chicago and is said to devote more than half of each working day to philanthropic enterprises. Some time ago the company of which he is president gave \$100,000 toward meeting the expense of erecting a Y. M. C. A. building near its establishment in Chicago. He has lately made a personal offer of \$25,000 toward the construction of a Y. M. C. A. building in any city which will raise \$75,000 additional for a building for colored men. Prefacing this offer, which was made at a large meeting of colored men in Chicago, Mr. Rosenwald said: "You may think it strange that I, a Jew, should encourage the building of Y. M. C. A. institutions, but I do not believe there is a better work done anywhere in the world than the work done by the Y. M. C. A., and for this reason I am glad to see the Association prosper."

The Negroes of Chicago met the conditions of his offer in ten days and other cities have fallen into line so that Mr. Rosenwald has

written his check for \$25,000 each month since this offer was made.

It is evident, however, that there are not many cities in which a building of such dimensions can be erected or is needed, but it is hoped that when the limitations of this type are reached Mr. Rosenwald may make a corresponding offer for cities on a smaller scale or whose colored population falls below this specified limit.

Mr. Rosenwald's latest offer to the Young Men's Christian Association is a gift of \$50,000 toward a men's hotel to be conducted under Christian auspices. On announcing this gift Mr. Rosenwald said: "What better work can there be than to take the young man who comes to Chicago from the country, give him a decent place to live until he finds himself, and then find a home for him out in the remoter parts of the city? Just think of what that means to the young man. Why, it is simply appalling when you think of the number of young men who, with the best of intentions, get into the worst kind of environment in these terrible lodging houses, driven there because there is no possibility for them to go anywhere else, the only place that is open to them. And then to find this place, if the ideal is ever realized, which I am sure it will be, and to have these young men come in and find this kind of a home and the welcome that they will get in a place of this kind; to my notion, it is one of the best things that could happen to Chicago or any other city."

This gift of \$50,000 has prompted N. W. Harris and James A. Patten to subscribe \$50,000 each to the hotel project. It is planned to raise at least \$500,000 before beginning the actual work of building.

Amazed at Dr. Sweeney's Position

Editors, Christian Century: I am led to write the following lines from reading Mr. Sweeney's letter that appeared in your issue of July 13.

I am really surprised that a man of his reputation should have become so belated as to still travel in the old legalistic ruts, that were formed more than one hundred years ago. He seems to entirely overlook the fact that the human race as a whole is progressive; and that their moral progress has been brought about by the discovery of new truths of a moral nature, and the method of their operation in the production of moral results in the lives of those who believe and practice them.

To my mind, Bro. Sweeney's mistake consists in supposing that the commission to the Apostles was the organic or constitutional law of the new spiritual kingdom.

What I wish to call to your special attention is the horrible result of Dr. Sweeney's reasoning, for he advances the idea that no person can be a Christian who has not been immersed in water, and all such unimmersed persons are guilty of treason, and have incurred the penalty of death; and as this penalty is never executed in this life, he leaves the impression that, to his mind, it must be eternal damnation in some other world. Now, there is such a thing as disproving a proposition by its unreasonable results; and all The Christian Century has to do to knock out Dr. Sweeney's basis of Christian union is to disgust all affusionists, by pointing out the result of Dr. Sweeney's reasoning.

W. H. THOMAS.

Fulton, Mo.

The Sunday-school of Jackson Boulevard Church, John D. Hull, minister, reached an enrollment of 362 on June 4, with an offering of \$60.00.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ. It is the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The Sunday-schools of Christian churches of Edwards County, held a picnic August 3, at West Salem.

Four additions were received to the church at ...reator, where C. M. Smitson is pastor, on July 23.

There have been five additions in recent weeks at Pontiac Church, where B. W. Tate preaches.

DeForest Mullins, who concluded his pastorate at Mechanicsburg recently, has accepted a call to Detroit Church.

Evangelist Sword is conducting a ...nacle meeting at Potomac, where E. M. Norton is minister.

J. W. Larrimore is pastor at Riverton, where, during recent months, there have been sixteen additions, all of whom were by confession of faith.

J. M. Francis is pastor at Newton, where a union meeting is being held by five churches of the town, under the direction of Wallace Tuttle.

W. S. Gamboe and the congregation at Olney, are co-operating in a successful work. Excavation was recently begun for a basement under the edifice, to accommodate a growing Sunday-school.

The church at Flanagan has secured E. E. Hartley for the pastorate. The new pastor has already undertaken his duties in connection with this church. He succeeds C. H. Hands.

Union Prairie Church, in Moultrie County, is making extensive improvements on its building. The Sunday-school and other departments of work are improving under the ministry of W. P. Wall.

At Sailor Springs, in recent weeks, there have been five additions by confession of faith. The pastor is O. M. Eaton, who is holding a meeting in a school-house, near West Salem.

A three weeks' meeting was closed the last Sunday in July at Texas Church, near Clinton, Illinois, by Guy L. Zerby and Ernest Higdon, who are pursuing their college courses in Eureka. There were several additions and excellently attended services.

George W. Schroeder is using a stereopticon in the Sunday evening services at Bridgeport. The congregation is using a theater for its services during the construction of its new church, which will be under roof in a short time.

It is not too early to be making preparations to attend the state convention, to be held in Danville, September 4 to 7. The Illinois conventions are always a joy for their fine fellowship, and frequently there is a program which would do justice to a national convention. The Danville Church expects a large delegation. Their expectations ought to be exceeded.

The first anniversary of the dedication of the new church at Latham was celebrated in

conjunction with the third anniversary of the pastorate of Clifford S. Weaver, the first Sunday in August. A roll-call of the entire membership, and an unusually fine fellowship, was part of the program. The work here has prospered continuously since Mr. and Mrs. Weaver became the leaders.

The cornerstone of the new Virden Church was laid the last Sunday in July with exercises including addresses by J. V. Clark, and John R. Golden of Springfield, C. H. Metcalf of Girard, and others. This building is costing about twenty-five thousand dollars, and will prove a valuable addition to the worthy edifices being erected in central Illinois.

It was announced in the Christian Century last week that Adam K. Adecock would remove to Duequoin. His congregation at Carbondale has prevailed upon him to reconsider his decision to go, and announcement is made that he will remain with Carbondale Church, where he has done a work of genuine value, beside fulfilling the duties of the office of secretary for the Eighth District.

A short meeting by Vawter and Marty, held at Catlin in June, resulted in eighteen additions. This was the second meeting held by Mr. Vawter, the former having added a large number to the congregation. The church had the pleasure, recently, of a day spent with them by the evangelists, at which time dinner and supper were served in the basement of the church, and addresses and music by the evangelists made the occasion one of delight to the whole community.

C. H. Hands has accepted the pastorate of Fairbury Church. Mr. Hands is a recent addition to the Disciple ranks, and is proving himself a worthy minister of the Gospel. His pastorate at Flanagan was terminated with the regret of a very large number of people, both within and without the church. He is being appreciated as a man of very much more than ordinary pulpit ability. He has taken up residence already and begun his labors at Fairbury. His continuance, however, in that field is conditioned on the future health of his daughter, whose weakened condition may, in the near future, demand change of climate, which will compel the family's removing from the state.

The cornerstone of the new edifice, being erected for First Church, Springfield, was laid with imposing services, August first. A temporary floor had been laid on the foundation and seats placed for a large company of people. The chief address was delivered by Finis Idleman of Central Church, Des Moines, and the stone was laid with Masonic ceremonies. O. W. Lawrence of Central Church, Decatur, H. H. Jenner of Stuart Street Church, Springfield, and several other ministers representing the local Ministerial Association, assisted in the services. The building is rapidly rising, and its proportions are evident from the portion already constructed. The structure will cost

in excess of one hundred thousand dollars, is constructed of smooth Bedford stone, and will be second to no structure of the Disciples in Illinois. The pastor, F. W. Burnham, is serving the congregation in the fifth year of his pastorate.

The resignation of C. R. Wolford, pastor at Blandinsville, was tendered on last Sunday morning, July 23rd, to take effect on or before Oct. 29th. By that time Mr. Wolford will have been there three years and two months, which have been among the most progressive, if not the most progressive, years in the history of this church. During his pastorate the Sunday-school was trebled, over 100 new members were added to the church, and a new building erected and practically paid for, at a cost of over \$22,000. When Mr. Wolford came he organized a men's class with an enrollment of seven, which increased so that the average attendance for 1910 was fifty-six. This class has enrolled more than two hundred different men; and through the enthusiasm furnished by it the entire school built up until it ranks among the largest and best in this part of the state. Mr. Wolford has been a highly successful pastor and preacher, an indefatigable worker and a man whose influence for good is not confined to the members of his congregation. Mrs. Wolford also has come up to the high standard expected for a minister's wife. She has been active in all the departments of the church and will be missed. Mr. Wolford's resignation was wholly voluntary and is a matter of general regret. As to his future field no arrangements have as yet been made.

Program of Illinois State Convention

DANVILLE, SEPT. 4-7.

Christian Woman's Board of Missions.

Monday evening—Devotional, Mrs. Nina Hale Boyd, Athens; General Announcements; Address, Dr. Jennie Crozier, Maudha, India; Stereopticon Lecture, Wm. H. Waggoner, Eureka.

Tuesday morning—Devotions, D. D. Burt, Marshall; Reports of Officers; Reports of Committees; Missionary Social Unions, Mrs. Mary E. Lawrence, Decatur.

Tuesday afternoon—Devotional, Mrs. Jessie C. Monser, Champaign; Reading Minutes of Morning Session; Address, C. C. Smith, Cincinnati, Ohio; Discussion; Conference.

Illinois Christian Missionary Society.

Tuesday evening—Devotions, Robert E. Henry, Niantic; President's Address, John R. Golden, Springfield; Church Extension, Geo. W. Buckley, Kansas City, Mo.

Wednesday morning—Devotions, Cecil C. Carpenter, Princeton; Reports of State Officers; Business Session; The State of Illinois: The Commonwealth—Its Genesis, Political and Religious, Russell F. Thrapp, Jacksonville; Illinois and the Disciples of Christ, J. Fred Jones, Field Secretary; The Present State of Religion, W. H. Pittsfield.

Wednesday Afternoon—Devotions, D. D. Burt, Marshall; Illinois and Her Problems: The City of Chicago, O. F. Jordan, Evanston; Discussion opened by Will F. Shaw, Chicago; General Discussion by the Convention; The Rural Community, John W. Street, Mackinaw; Discussion opened by Theo. F. Hall, Benton; General Discussion by the Convention; Religious Life at the State University, S. H. Zendt, Bloomington; Discussion opened by J. F. Rosborough, Centralia; General Discussion by the Convention.

Brotherhood Session.

Wednesday Evening—Devotions; Christian Union, Peter Ainslie, Baltimore, Md.

Illinois Christian Educational Session.

Thursday Morning—Devotional. Report of Endowment Campaign. Business Session.

President's Address, Mrs. Ella S. Stewart, Chicago; Living Link Conference, conducted by Lueba E. Miner, Bone Gap; What Eureka College Owes the Disciples of Illinois, O. W. Lawrence, Decatur; What We, as Disciples, Owe Our Christian College, Harry H. Peters, Eureka; The Present Crisis in the Anti-Saloon League Warfare in Illinois, Ernest A. Serogni, Superintendent, Chicago.

Bible School Session.

Thursday Afternoon—Theme: "The 1911 Front Rank Standard." Devotional and Praise Service, C. C. Wisher, Saybrook; The Value of a Standard, Robert M. Hopkins, Cincinnati; Point I., Granded, Miss Lillie Paris, Cincinnati; Music; Point II., Teacher-Training, R. P. Shepherd, St. Louis; Music; Point III., Organized Classes, W. C. Pearce, Chicago; Point IV., Bibles, E. J. Meacham, Cincinnati; Adjournment. Bible School Luncheon; Point V., Workers' Conference; The Need of a Conference, R. P. Shepherd; How to Conduct the Conference, Miss Lillie Paris; How the Adult Class Can Help, W. C. Pearce.

Thursday Evening—Devotional and Praise Service, Ellmore Sinclair, Watseka; Point VI., Missions, E. J. Meacham; Front Rank Recognition Service; The Bible School and Christian Education, Robert M. Hopkins; Adjournment of Convention with Benediction.

Entertainment may be secured in the homes at Danville for a very low rate, in some cases as low as fifty cents for bed and breakfast. Arrangements for entertainment may be made through W. E. Adams, Danville, Ill. This should be attended to as soon as possible.

Chicago

On Wednesday evening, Aug. 2, the Jews of Chicago met in the various temples to observe the Hebrew day of mourning for the two falls of Jerusalem. During these services the scrolls of the law are draped in black. Prayers were offered for the restoration of Jerusalem as the capital of Palestine.

It is reported that James Edward Quigley, archbishop of Chicago, is to be created a candidate by Pope Pius X. at a consistory of the sacred college to be held early in the fall. This means the acknowledgement not only of the zeal and sagacity of archbishop Quigley, but also of Chicago as a strategic and powerful field of the Catholic church.

Dr. George R. Young, health commissioner, does not think that the state law and city ordinance relative to the common drinking cup, applies to the communion cups in the churches. Many city churches have adopted the individual communion cup, but in the Episcopal and Lutheran churches the common goblet at the altar rail is still in use. Until Chicago is completely evangelized Dr. Young does not think those churches now using the common goblet should be unduly excited.

An International colonization scheme was launched by the directors of the Catholic Colonization Society of the United States at a meeting held recently in the Woman's Temple of this city. The plan is to promote desirable immigration and to form Catholic colonies in this country. Already these colonies have been started—two in Florida, three in Minnesota, and one each in Missouri, Colorado and Arkansas. An effort is being made to protect the immigrants from certain dangers, arising from their ignorance of our language and customs. This protective work is cared for by a division called the Racial Societies. These societies co-operate with the European clergy, and appoint "chaplains of immigration" to care for those Catholics who are setting out for America.

VAUGHN DABNEY.

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Church Life

R. N. Parrent has resigned his pastorate at Culdesac, Idaho, and will remove to Portland, Ore.

E. W. Corn has accepted a call to Piqua, Ohio. Mr. Corn was one of this year's graduates at Bethany College.

William A. Young of Hiram, Ohio, has accepted the pastorate of College Hill Church, Cincinnati, Ohio, which was recently erected in a day.

Secretary E. W. Allen has recently visited the conventions of the Northwest and reports deep interest in the missionary cause in these quarters.

R. A. Long, of Kansas City, made the offer at the Portland Convention to pay half the salary of twenty-five new missionaries for two years.

J. A. Longston, for ten years pastor at Independence, Kan., who resigned recently, has accepted a call to Fairfield, Ia., and will open his work there August 13.

George B. Stewart, for the past two years pastor of First Church, Colorado Springs, Colo., has resigned to accept a call to Munroe, Ind.

Lewis A. Pier who has occupied the pastorate at Los Gatos, Calif. for nearly three years has received a call to Palo Alto, Calif. It is reported that he will accept this call to this new field.

H. F. Ritz, pastor at Boone, Ia., has resigned his charge there and will leave shortly for Anaconda, Mont. which was his field four years ago. Mr. Ritz has been in Boone two and one-half years.

Dr. and Mrs. C. L. Pickett are returning to their work at Laoag, Phillipine Islands, after their furlough spent in this country. They will spend a month at California and a month in China on the way.

Frank M. Moore, for the past year pastor at First Church, Redondo Beach, Calif., has closed his pastorate there. Mr. and Mrs. Moore will attend Hiram College for a three years' course in advance work.

A temporary building was built in one day by the congregation at Greentown, Ind., which was recently organized through an evangelistic meeting held by T. J. Legg of Indianapolis, Ind.

George A. Campbell, pastor of First Church, Hannibal, Mo., preached in Chicago at Austin and Englewood churches on his way to Pentwater, Mich., where he will spend his vacation.

Nebraska State Convention will be held this year, August 14-20 at Bethany Park. Among the speakers from out of the state are: R. P. Shepherd, C. M. Chilton, Fred Kline, A. L. Shelton, Miss Olive Griffith, Geo. E. Lyon and John H. Booth.

The semi-annual meeting of the ministerial association of the seventh district of Missouri was held recently at Camden Point, Mo. It was largely attended and those present report a delightful and profitable meeting.

Granville Snell of Mound City, Mo., is in a short meeting at Rothville, Mo. Mr. Snell has just concluded a two weeks' meeting at Faustett, Mo., where the church had been closed for seven years. The congregation



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was reorganized with thirty members and regular preaching was arranged for.

W. A. Haynes is in a good meeting at Anson, Tex., with a number of confessions. Mr. Haynes will be one of the evangelists at the Northwestern Texas Camp Meeting beginning August 28 at Crowell, Tex. This meeting which is held annually, is largely attended.

Earl Wilfley formerly of St. Louis, Mo., and now pastor of Vermont Avenue Church, Washington, D. C., was the principal speaker at a meeting of the Missouri Society of Washington, held there recently. Mrs. Champ Clark was also on the program, reading the new state song "Missouri."

Robert A. Sickles, pastor at Illiopolis, Ill., escorted a number of children from tenement district of Chicago to his home town recently, where they will enjoy an outing of two weeks in the homes of members of his congregation. Mr. Sickles is cooperating with the outing department of the United Charities in this work.

J. Boyd Jones, pastor of Central Church, Anderson, Ind., has started a movement to equip the basement of the church for the use of the men of his congregation as a club

room. Mr. Jones is spending some time in Chicago in the study of sociology with special observation of Hull House and Chicago Commons Settlement work.

By a unanimous vote the congregation of Highland Street Church, Worcester, Mass., has extended a unanimous call to William C. Crerie, who has been acting pastor since April 1. He was engaged by the church to fill the pulpit temporarily until September 1, and his permanent pastorate will begin at that date. Mr. Crerie has been very successful in his work at Worcester, there being a large increase in attendance at all the services.

Leslie Wolfe, of Manila, P. I., sends the following report: "Simon Rivera baptized two at Singalon recently. R. Bardemorilla baptized one at Sisiman May 14. P. Mondocodoc baptized a woman 60 years old at Mariveles June 4. Mateo Noble baptized one at Pagsanhan June 8. During May and June I conducted Bible institutes at the towns of Caridad, Lilio, Rizal, Singalon and San Roque, of five to six days in each place. About fifty in all made a creditable showing in the examinations and in recognition thereof were given certificates."

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